

to the third Person in the Trinity. He is generally called the *Holy Ghost*, tho sometimes only *The Spirit*. This is a specific phrase used to denote a Divine personal Agent.

The use of the term *Spirit* or *Spirit of God* must be carefully distinguished, for, as we have seen, it may be a predicate affirmed of the Divine Triune Being, or it may be the distinct appellative of that personality which with the Father and Son is seen in the self-revelation of God in the trinal constitution of the Godhead.

## II. CLASSIFICATION OF THE SUBJECT-MATTER.

Under this head I shall aim to present the teachings of the New Testament in a systematic order under several chief divisions and sub-divisions.

The Holy Spirit is distinct from the Father and the Son. This distinction is personal.

A.—The Holy Ghost is not an attribute or predicate of God. The Holy Spirit is not a mere energy of influence or an impersonal divine agency. He is a person, one who possesses personal properties, an intelligent agent. This appears from several considerations, *viz* :—

1. Personal Pronouns are applied to Him. The Greek word for spirit, *Pneuma* being neuter, is grammatically construed with a neuter pronoun. But when the Spirit is called the Paraclete, and when this term is put in apposition with (*to pneuma*) the Spirit, the masculine pronoun is used. Jesus uses these words: He (the Holy Spirit) shall glorify me. When the Grammatical construction allows it the Spirit is denoted by the pronoun in the Masculine Gender.

See John 14 : 16, 17, 26 ; 15 : 26 ; 16 : 7, 13, 14, etc.

2. Personal qualities are ascribed to Him.

He knows and searches all things. Rom. 2 : 33, 34 ; I Cor. 2 : 10, 11.

He dispenses gifts according to his *own will*. I Cor. 12 : 11.

He can be grieved. Eph. 4 : 30.

He can be resisted. Acts 7 : 51.

He can be blasphemed against. Matt. 12 : 31, 32.

He can be lied against. Acts 5 : 3, 4.

He can be tempted. Acts 5 : 9.

He has a power of his own. Rom. 15 : 13.

3. Personal acts and attributes are ascribed to Him.

He teaches all things. John 14 : 26.

He guides into all truth. John 16 : 13.

He helps our infirmities. Rom. 8 : 26.

He convicts the world. John 16 : 8.

He sanctifies. Rom. 15 : 16 ; I Cor. 6 : 11.

He bestows spiritual gifts. I Cor. 12 : 11.

He seals. Eph. 1 : 13 ; 4 : 30.

He comforts. Acts 9 : 31.

He speaks. Acts 13 : 2.

He dwells within the Saints. John 14 : 17.

He glorifies Christ. John 16 : 14.

He testifies of Christ. John 15 : 26.

He directs Paul where and what to preach. Acts 16 : 6, 7 ; Acts 8 : 29 ; 10 : 19, 20 ; I Cor. 2 : 13.

He appoints Bishops. Acts 20 : 28 ; 15 : 28.

4. The Holy Spirit is associated, as a distinct Person, with the Father and the Son in the Baptismal formula. The Father and Son are real Persons. It is only reasonable to think that the Spirit joined with them in this form of induction into the church, is a Person and not an abstract influence. We are baptized into the name of each of three Persons. We are not baptized into the name of an influence, or some impersonal power, but into the name of three real and distinct subjects, Father, Son, and Holy Spirit.

5. In the Apostolic Benediction the Spirit is associated in the same way with the Father and the Son. The grace is from Christ, the love from God, the communion from the Spirit.

These qualities, acts, and relations, all imply and demand a real personal agent. To declare all these to be figurative expressions in the didactic style used would be to destroy the meaning of the whole narrative. Clearness and precision of language are expected when laws, promises, threats, commands and permanent institutions are declared, and not strong figures. These considerations demand the recognition of the Holy Spirit as a Person. All the predicates of the Holy Spirit involve personality.

B.—The Holy Spirit, as a personal agent, is distinct from the Father and the Son.

1. There is a hypostatic difference.

This is very clearly shown in the 14, 15, 16, 17 chapters of John.

The Spirit is given by the Father in answer to the Son's intercession that he may be with the disciples. John 14 : 16.

The Spirit proceeds from the Father. John 15 : 26.

The Spirit is sent by the Son. John 16 : 7.

The Spirit is sent by the Father. John 15 : 26.

This difference also appears in the baptism of Jesus.

2. That the Holy Spirit is distinct from the Father and the Son is seen in his office.

The origin of divine grace is in God the Father. Eph. 1 : 4, 6 ; John 1 : 3.

The acquisition of this grace is by the Son,—the Redeemer. John 3 : 16, 17.

The application of this grace is by the Holy Spirit,—the Sanctifier. Rom. 15 : 6.

The act of redemption is predicated alone of the Son. "The Spirit is the meditating Paraclete by whom the life of the Son becomes the life of His people, and by whom the redemption achieved by the Son becomes their possession." (Gerhart.)

C.—While the Holy Spirit is distinct from the Father and the Son, as to personality, there is no distinction as to being, essence and nature.

This proposition involves metaphysical relations which I can not here discuss.

D.—The inner distinction or intrinsic relation which the Holy Spirit sustains to the Father and to the Son may be expressed by the phrase, "Eternal procession."

1. The Holy Spirit proceeds from the Father. So declared in John 15 : 26.

Christ says the Father will send Him. John 14 : 26 ; Gal. 4 : 6.

He is called the Spirit of the Father. Matt. 10 : 20. Because sent by the Father.) I Cor. 2 : 10, 11 ; Eph. 4 : 30.

2. The Holy Spirit proceeds from the Son.

He is said to *be sent* and *given* by the Son. John 15 : 26 ; John 20 : 22.

He is called the Spirit of the Son. Gal. 4 : 6 ;

He is called the Spirit of Christ. Rom. 8 : 9 ; Phil. 1 : 19 ; I Peter 1 : 11.

"It is from the relation implied in the procession that the Holy Spirit is called the third Person in the Godhead. The Father is first in order as unbegotten ; the Son second as begotten of the Father, and the Spirit third as proceeding from and sharing the nature of both." (Kitto.)

E.—The Holy Spirit, the third Person of the Trinity, is truly divine, true God, of the same essence, nature, and being with the Father and the Son.

1. Divine names are ascribed to Him.

He is called God. Acts 5 : 3, 4 ; (II Pet. 1 : 21 ; cf. Num. 12 : 6.)

He is called Lord. II Cor. 3 : 17.

He is called Jehovah. Compare Is. 6 : 5-10, with Acts 28 : 25. Compare Ex. 17 : 7, with Heb. 3 : 7-9.

2. Divine attributes are ascribed to Him.

Eternity. Heb. 9 : 14.

Omnipotence. I Cor. 12 : 11 ; Rom. 8 : 11 ; 15 : 19 ; Luke 1 : 35.

Omniscience. I Cor. 2 : 10-12.

Omnipresence. I Cor. 12 : 13 ; Rom. 8 : 26-27 ; Ps. 139 : 7-13.

3. Divine works are ascribed to Him. (Creation. Gen. 1 : 2 ; Ps. 33 : 6 ; Preservation. Job 33 : 4 ; Ps. 104 : 30.)